

# The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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## BAPTIST RECORD

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## EDITORIAL

On First, Fourth & Fifth Pages

## NOTES AND COMMENTS

SEE the corrected list of associations up to date, as far as we can make it from data on hand

OUR Bro. H. M. Crain has accepted the care of the church at De Witt, Ark., where his correspondents will address him hereafter, and not at Biloxi. He reports well of his new field, and is quite hopeful of doing a good work. He speaks kindly and with deep sympathy of the people he left, and prays for their deliverance from the plague and for their future prosperity. May God greatly prosper him in his new field.

THE very best thing our associations could do, as it seems to us, would be to arrange to hold their meetings at times corresponding in date of the month with those formerly set and abandoned on account of the quarantine. This would largely prevent conflict of meetings, and give our secretaries and agents an opportunity to attend more of them.

We hope none of our brethren will overlook our Bible premium. It is a rare opportunity to secure one of the very best Sunday School Teacher's Bibles, with the only combination of words, index and concordance in one table. Many have availed themselves of the opportunity, and the way is open to many more. Send us \$2.50 and we will send the book and THE BAPTIST RECORD for one year. The book alone is worth \$3.00.

If the Lord used the persecutions that arose at the death of Stephen to loosen up his restful people at Jerusalem and send them "everywhere preaching the gospel," why may he not do like things in these days of missionary restfulness? What else are the Mormon missionaries abroad in the land for? And may not the Latter-Day Holiness Move be a hint in the same direction? The best methods of meeting such aggressions of evil forces are counter efforts, "Go ye into all the world and preach the gospel."

## HOMILETICAL

### HEBREWS 1:1-4

The Book of Hebrews invites special attention. It is the purpose of this paper to consider the leading ideas in the first verses of the first chapter. Let attention be given, first, to thought of the first verse.

I. God's method of revelation in Old Testament times. (1) "God having in old time spoken to the fathers." God's method was "in many parts and in many ways." There was variety both in the form and the method of God's revelation to the fathers. Israel's history was like a drama divided into a series of acts, by which God brought to the minds of this infant people his truth. The "many parts" is suggestive of the series of historical stages through which Israel passed in the unfailing purposes of God. There was the period of the patriarchs, then of Moses, of the theocracy, of the Kings, of the captivity, of the hierarchy as Israel was enabled to assimilate the lessons providentially provided in the national life of Egypt, Canaan, Persia and Greece. The many modes or manners are made to appear in the various ordinances typical of great spiritual truths, which could only be revealed to an untutored people in tangible forms and ceremonies, symbolical and ritualistic. These "many parts and many ways" set forth these early revelation as fragmentary and incomplete, lacking in unity. "That which is communicated in sections, fragments must of necessity be imperfect; and so also the representation which is made in many modes cannot be other than provisional. The supreme element of unity is wanting in each case." The imperfection of the Old Testament economy, and its giving place to a new and better, is the leading thought running through this entire book. Such is the lesson in the first clause penned by the author, though he does not express it.

II. Notice, next, the instrumentalities employed in the old fragmentary Revelation: "God having spoken of old in the prophets." 1. Observe that the term prophet takes on a wide range of meaning. We would do well to remember the function of the prophet, both in the Old and New Testaments. He was one who spoke for God. His office was by no means confined to foretelling future events. This one-sided view of the functions of the prophets has almost displaced the wider and more correct view which a study of scriptures bearing upon the subject justifies. The prophet was not primarily a foreteller, but a forthteller. The Greek word denotes one who interprets, and so one who interprets God's will and providence to the people. Of course the idea of prediction finds ample room, since the germs of the future are so often found in the present that the prophets often overleaped in their deliverances, the present, but these predictions were always inseparably linked to the

present moral, spiritual and historical conditions and situations. There was no relation or condition in life, whether of inward experience or outward vicissitude, which was exempt from the prophet's treatment, because all these were inseparably connected with divine providence and divine purpose. There was no equation of Israel's life in which God's dealings were not an important factor. As every bit of Israel's present history was bound by a providential necessity with the future, the prophets, as public and divinely accredited interpreters of God's will and ways to man, often dealt with the future as well as with the present. Not infrequently their horizon was confined exclusively to the present. There was variety in the method of these prophetic interpretations, each interpreter maintaining his own individuality and giving a personal coloring to all he said. Inspiration did not unmake the man. It did not use him as an automaton. God uses men as he finds them. Individualism is sacred in the sight of God. Variety is God's order in the creations; He respects and preserves it in the kingdom of grace. God makes the most of the individual. He uses the material at hand.

2. Once more, God is said to have "spoken in the prophets," unto the fathers. God was in them, a spiritual presence, not only quickening their own natures, but as the source from which the power to interpret the meaning of the providences of Israel's history and experiences. "In whatever way God made himself known to them, they were His messengers, inspired by His Spirit, not in their words only, but as men; and however the divine will was communicated to them, they interpreted it to the people." They were endowed with this indwelling, divine presence with the power to discern the hand of God in the life of His people. When God spoke in them, they could not keep silent. This accounts for the view which Israel had of God, and his relation not only to them, but to the world of being around them, whether in nature or the life and conduct of the nations of the earth: God was in everything, everywhere, and yet above all, guiding all to the consummation of His glory, and to the consummation of a brighter day. Revelation is historical and was made by God by chosen organs—the prophets. These were moved by the Holy Spirit in them to point out that God was raising a people, and consummating a purpose in these people; in all the historical vicissitudes and experiences. God was not giving a revelation divorced from the actual life of the people to whom the prophets spoke, but the prophets were the interpreters of this revelation as it was, and was to be realized in the people themselves. "Revelation embraced a series of transactions in which men act and participate, but which are referable manifestly to an extraordinary agency of God, who thus discloses or re-

veals himself. The supernatural element does not exclude the natural. Miracle is not magic. Over and above teaching, there are laws, institutions, providential guidance, deliverance and judgement. Here is the ground work of Revelation. For the interpretation of this extraordinary and exceptional line of historical phenomena, prophets and apostles are raised up men inspired to lift the veil and explain the dealings of heaven with men. Here is the historical or theoretical side of Revelation. These individuals behold with an open eye the significance of the events of which they are the witnesses or participants of the events. The facts of secular history require to be illuminated by philosophy. Analogous to this office of philosophy is the authoritative exposition and comment which we find in the scriptures along with the historical record. The doctrinal element is not a thing independent, purely theoretic, disconnected with the realities of life and history. These lie at the foundation of them everything of a didactic nature is based." These prophets who spoke to the fathers were men, acting as God's mouthpiece to interpret the riddle of life. They were traces of the divine current of activity down the stream of time.

We have special pleasure in calling attention to the presentation of our young people's work in this issue of our paper, by Rev. C. S. Blackwell, the general secretary. It is a fair exhibition of what is before our denomination for the advancement of our young people, and we hope it will meet a hearty response and ready co-operation of all our people.

We have corrected our list of associational meetings as far as we have been informed of the changes that have been made. We ask the brethren to notify us of any other changes, or of any mistakes, if any, and the matter will be attended to at once and with care.

We had a brief note from Dr. Provine, at Clinton, on the situation there, after we had got ready for the press last week, which failed to get in the paper. We give in its place this week a telegram just received, which everybody will be glad to see, and we all rejoice to know that our friends, Brethren J. L. Pettigrew and S. M. Ellis, and their families, are not sick with yellow fever, as it had been reported.

OUR Bro. Cranfill rejoices that there is one paper in Mississippi that he can hobnob with. Well, we had almost said we "rejoice" that it is not THE RECORD, for although we love our brother never so well, we could not sacrifice our self-respect, nor our sense of fairness and justice, to put THE RECORD on a level with his Standard of Ishmaelish journalism, even to secure his august favor. Of course all wreckers are in sympathy with each other, as well as are all true defenders of the truth.

## DEATH LOVES A SHINING MARK.

The death of Mrs. Ida Ford, of this city, on the 21st day of September, marks the departure of one of the most lovable and devout Christian women we have known. She was young—born in Fayette county, Ala., Nov. 21, 1875—but she had the faith and patience of many an older Christian. She joined the Concord church, in her native county, at thirteen years of age, from which time she grew in all the Christian graces that adorn the life of the Christian. She was married to J. B. Ford Nov. 21, 1894. Their union was blessed with one sweet little child, born on the 21st of May, 1896; but God called the little one away at the age of three months. Sister Ford never well again after the birth of her child. She left a husband, father and mother, W. C. and Helen Rice, and two brothers. To the absent brother, she sent a message of entreaty and love, to join her in the happy beyond. As death approached, she called the family to her bedside and bade them the last "good-bye" with words of love, to meet her in the land of the saints in light. Then, like the falling of an infant to sleep in the arms of a mother, she fell on sleep in the embrace of a loving Savior. May the Lord be with the bereaved family.

The editor of the *American Monthly Review of Reviews* makes some pertinent comments on the recent shooting of striking miners, by deputy sheriffs at Lattimer, Pa. He shows that the local prejudice against these foreign-born laborers was intense, that many Americans, who had worked in the mines before the foreigners came, had drifted into other occupations in the Pennsylvania towns and villages of the coal regions, and that the mine owners had brought in more laborers than were needed, which helped to keep wages close to the starvation point. These conditions go far to account for some of the deplorable doings at Lattimer.

The meeting of the Congress of Religions at the Nashville Centennial will be remarkable for three things: 1. The large number of women preachers on the program. 2. The total absence of all Baptists from the same; and 3. The large number of invited participants and guests who beg to be excused.

Bro. J. B. Searcy has been recently troubling the waters, as well as making good progress with his Corinthians on other lines. In a private note he says: "I had the great pleasure of baptizing four sprightly girls into our church last night. They are all from the Sunday School. Our church seems to be taking on a little more life since the going of the intense hot weather. We took a collection Sunday for the Bible work of our own denomination." In all of this we hail our brother happy and wish him well. May the Lord only bless him and his more and more.







# CHRONICLES.

L. A. D.

Nearly, if not quite all of our Associations, in this State, have had to postpone their meetings on account of what has been called the "yellow fever scare." The trouble has been the interruption of transportation and the strictness of almost general quarantines. Let us try and profit by the delays and make better preparation of statistics and work of the churches.

Too many of our churches fail to report important facts such as the strength and condition of their Sunday Schools, their prayer-meetings, time of service, Ladies' Aid Societies, Young People's Unions, etc. Where they have none, it should be so stated and reason given. Also, the value of the house of worship ought to be given, and whether there is a "pastor's home," as well as the name of the pastor, the amount paid him, and contributions for missions and other purposes.

These remarks are induced by a glance at the minutes of the Southern Baptist Convention. Many of the 52 Associations, white, appear in the tables simply by name. No members, no Sunday Schools, no gifts. Five minutes were not sent to Dr. Burrows. On the other hand, some leave out the Sunday Schools, prayer-meetings, etc. Now, brethren, during the ensuing month, see if we cannot report more fully, that Mississippi may not appear to disadvantage. Take the time, brother clerks.

The statistics given by our State Convention are a little more favorable, as Bro. A. J. Miller, Yazoo City, was able to secure more minutes; but he, too, was very greatly bothered for want of information in some directions. There are over 100,000 white Baptists in this State in over 1,500 churches—only a little over half of these having Sunday Schools, with an attendance equal to less than one-fifth of the membership. What is the matter?

Our people need information some lines. Many of them take a denominational name as a basis only say nothing for nothing and seem to have no idea that it is a "join the terrible ally."

any other denomination, and as able men fill their pulpits. Each church is an independent body and the members equal.

The democratic government of our churches is an objection to many; for all disagreements are seen, and occasionally seem strong. But in the New Testament the same state of things appear to have existed some times—even Paul and Peter disputing. If the Apostles were not perfect, we can scarcely expect to find sinlessness in our day and generation. Timothy was exhorted to "preach the Word"; and that should be the preacher's mission now—the gospel, salvation by grace.

Meridians are still quarantined, but farmers are admitted with their cotton and produce and can get supplies. Traveling is stopped. Many families still remain in the country and may stay till frost. But modifications in quarantine regulations allow public religious services Lord's Day morning and afternoon. Persons are not allowed to be out at night after 8 o'clock without good reason.

Dr. Farish preaches in the morning, and holds his prayer-meetings Wednesday afternoons. Bro. David works as he has opportunity. Bro. Farish has gone to the Seminary. Bro. Rogers is in the country—not well. Dr. Elliott is in Alabama with the afflicted family of an uncle. Bro. Farish is hemmed in so that he cannot get to his churches and so is Dr. Hackett. Prof. Stone is quite well and in excellent spirits.

Bro. W. P. Price, of Magnolia, in correcting a wrong impression made by the *Religious Herald* about the spread and divisions of "Martinism," and quoted and commented on in the *Standard* of Chicago, says, in the latter paper:

"Barring three Associations, there is scarcely a ripple among us on the subject. In these it is greatly in the minority, but gives considerable trouble. There are but two small churches in the State where Mr. Martin can preach without protest; and not more than a dozen where he can preach at all. There is but one preacher of any great worth who has championed his views in toto, and not more than a half dozen in all. We have had considerable discussion among brethren who oppose Mr. Martin's notion of things theological, as to what is the real, genuine Baptistic way of dealing with him and his, when they attend our general bodies; but there is no such thing as 'rent asunder'."

is reads very differently that some of our brethren are much inclined. Price is more and in north than about dealing to get er.

# "Home, Sweet Home."

It has been truly said, "There is no place like home." "Mother, home and heaven" are precious words. These three words are dear to every true heart. There is a hungry soul, a humble minister of the gospel, who earnestly desires a settled home, where, if the blessed Lord will, he may live among the same people, and finish his life work. One, two or three churches that will open the door, and offer encouragement for permanent settlement, can, through this paper, find the name and character of this preacher, and then, if desired, they can form his personal acquaintance and consider terms. Has Mississippi the field? And will she open the door?

In a recent editorial on "Restlessness," we made mention of the situation in Mississippi, speaking of apparent conflict between the *Layman* and *Standard*. We were careful not to attempt to judge between them, as we did not care to mix with local controversies. Nor do we now attempt such judgment. It is, however, only just to say that we have formed our opinion from articles in the *Layman* and *Standard*.

We suppose the *Herald* is meeting some private complaint of the *Layman* editor in this article. Judging of responsibility. But, really, the *Herald* need not give itself any trouble about the matter, for it is only another proof of the *Layman's* weakness in making issues, it lacks either the ability or the courage to defend.

The *Journal and Messenger* has evidently been reading the *Baptist Record's* erroneous statements concerning M. T. Martin, as the following paragraph from it will testify: "The church at Waco excluded (Of course he means deposed—Eds.) him (Martin) for heresy, without the advice of a council, and in like manner the church at Marlin received him, so that he is now a minister of the gospel in good standing, so far as an individual church can make him so. Had the Waco church called a council, and had a fairly representative council deposed him from the ministry, and then, had the advice of the council, it is not probable that he would now be in the Baptist ministry. But by taking the case in its own hands and acting rashly, the church at Waco has simply asserted its own authority, which is at once equalled by that of any other church in the State of Texas."—*Texas Baptist Standard*.

You had just as well tell the truth, Bro. Cran, and say, THE BAPTIST RECORD'S truthful statements, for if you don't know that we have told the truth all the way through, then you have more wool over your eyes than we thought. Besides, it was not THE RECORD that said the Waco church had no council in deposing Martin, but it was the clerk of the Waco church let it out, as did also one of the visiting brethren. Now, you have repeated several times that the Waco church had deposed M. T. Martin, and you have three and

# QUERY.

BRO. EDITOR:—I have been as faithful as I could in trying to answer queries for THE RECORD, and therefore think that I have the right to submit one. Is it possible that some brethren are demanding that a man must entertain doubts of his salvation in order to be orthodox?

J. R. SAMPLE.  
Who will answer?—(Eds.)

BRO. CRANFILL "abuses" us for admitting to our columns a communication from Texas that had "clays" in it and a bad odor about it, the "impropriety of which we do not question, inasmuch as we are having 'spitting' enough of our own just now in Mississippi, without importing any from Texas. But, really, in its best or worst estate, the thing is only another case of 'the kettle calling the pot black,' for that same number of the *Standard*, Sept. 30, reminds us very much of old man Brownlow's defiant Knoxville *Whig*. Many no doubt remember to what a fine point of naked bareness that celebrity had brought the case of *Standard* and *billingsgate*. We thought he was probably the inventor of that species of mud-slinging, and that since his death it was one of the lost arts. But we now think our friend of the *Standard* must have found the old *Land Price's* formula and greatly improved upon it, for in its palmiest days, when it poured out its gall and gimlets without measure or stint on Dr. J. R. Graves, it could hardly hold a candle to the gangrene and vitrol with which the *Standard* seeks to overwhelm Dr. S. A. Hayden, of the *Texas Baptist and Herald*.

We know an earnest, good man, who is an able preacher, who has recommendations from some of the best men we have ever known, who wishes very much to secure a permanent field of labor in a healthy section of the country. He would be content with a solid or a divided pastorate and a reasonable support, only let it be in a healthy locality and permanent. Address BAPTIST RECORD, Meridian, Miss.

Now is the time to renew your subscriptions for the fourth quarter of the periodicals of the American Baptist Publication Society. They are more than up to the standard, are complete in every particular. No Baptist school can afford to be without them. The lesson helps are compiled with the greatest care, by eminent and proficient biblical scholars. The story papers are filled with bright, interesting stories by the best writers, and are bound to entertain and instruct.

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The Yalobusha Association, which we announced to meet at Coffeeville, Thursday before the second Sunday in November, will meet on Thursday before the third Sunday (the 15th) in November. This change is made necessary by the fact that the Circuit Court of the county will be in session at the former date, and the Association will have to occupy the Court house.

L. McCracken, Mod.  
Notice.

We are offering \$1 \$195 spot

HOUSE.

W. B. McCracken, Mod.

30 Southern Express Building, Memphis, Tenn.

The October number of *The Missionary Review of the World* opens with a very graphic and interesting series of "Glimpses of Life on a Persian Highway," from the pen of Robert E. Speer. This description is made still more interesting by reproductions from photographs of Persian life and landscapes. The editor-in-chief furnishes a powerful sketch of the life and work of letters and pioneer in Arabian missions, Hon. Ion Keeth-Palmer. Rev. E. W. Zwemer, of Busrah, treats of another side of work in the "neglected peninsula" in an article on "Difficulties and Encouragements in Mission Work in Arabia," and Rev. S. G. Wilson, of Tabriz, sheds further light on the land of the Shah by writing of "Politics and Missions in Persia." One other article, which is especially worthy of note, is that by Dr. F. F. Ellinwood, entitled, "Has Islam Been a Religion of Progress? Is it Now?" This subject is one of vital and present importance, and is thoroughly and ably treated in the paper before us.

The International Department is largely devoted to "Work Among the Higher Classes of China," and "Field of Monthly Survey" takes up the present conditions in Turkey, Greece and Russia.

Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

What Agents Say.

H. W. Hand:—The *Scroll* is a seller, sure enough.

G. A. Tappin:—We are averaging fifty per cent of our showings.

G. T. Kenyon:—To my mind the *Scroll* is the finest subscription article in America.

W. M. Douless:—Shall keep right on with it, because I want to make money, and the *Scroll* is the work to do it with.

E. T. C. Bennett:—Have never seen anything to canvass with equal to the *Royal Scroll*. It interests all, and none find fault with it. We have sold five per cent of the people here.

O. P. Elmeel:—Never saw such enthusiasm, nor praise of an article before. It is simply marvelous. People to whom we have shown it, talk to their neighbors and even sell for us.

E. T. Smith:—The *Royal Scroll* is the most captivating article ever placed in the hands of an agent.

F. A. Winchester:—I ask for nothing better to sell. I want field enough to last me for years.

T. D. Cox:—Have heard not the least adverse criticism. Something is wrong with the man who can't sell it.

A. M. Marshall:—Everybody likes the *Royal Scroll* and wants it. Best I ever saw.

E. V. Gaylor:—The scrolls I delivered were accepted on the spot, usually with the remark, "I could hardly wait until it arrived."

J. L. Walker:—I like the *Scroll* better every day. If it were not the best thing ever sold by an agent, I could not sell it in this country.

R. A. Montgomery:—The *Royal Scroll* is the finest agency article I ever saw. Sold to a lady yesterday, and this morning she ordered another to send a missionary in the Arctic regions.

Duncan Ryle:—The best all-round subscription seller in this country.

I. A. Humbert:—The one thing that commends our work as much as anything, is the fact that when we contract a man, he sticks, he succeeds and is happy.

A few more "wide awake" intelligent, industrious agents wanted. Good references must accompany application. Full particulars will be given upon application.

W. B. McCracken, Mod.

30 Southern Express Building, Memphis, Tenn.

# ATTENTION, ATTENTION!

Five Important Announcements.

DEAR RECORD:—Will you be so kind as to permit me to make the five following important announcements to the Baptists of Mississippi and all others concerned.

1. I would announce that they should be certain to bear in mind not to forget to remember to recollect to be mindful to keep very prominently before them the great importance of bringing or sending to the Associations that are to meet in the near future as many new subscribers as they possibly can for THE BAPTIST RECORD, and all the money they possibly can for the same.

2. I would announce to them that in my travels I find that THE BAPTIST RECORD is growing more and more in favor with the leading and thinking Baptists of Mississippi. They seem to me to be very deeply impressed that the motto of THE BAPTIST RECORD is:

Fidelity to the Cause of Christ, is now more than ever before the minds and in the hearts of its able editors, as exhibited in their far dealings with all concerned, in their loyalty to Baptist principles, in their advocacy of Baptist doctrines, and in their strong defense of church independence and church sovereignty, that have ever characterized true and faithful Baptists all along down the centuries from the days of Christ and the Apostles to the present day, and things that will ever characterize them until the end of the ages, or the end of the world.

3. I would announce that, in my feeble efforts to augment the subscription list of THE BAPTIST RECORD since the Convention at Grenada, I have met with very gratifying success. I would not exaggerate, I am certain, should I say that in every instance where I have been requested to stop the paper during this time, I have added at least twenty-five new names to the list of subscribers. This should certainly be encouraging to all true lovers of Baptist principles and doctrines that are so ably presented and maintained in this, the very best paper in the world for Mississippi Baptists—principles and doctrines that are dear to all true Baptists wherever found on the face of the earth.

4. I would announce that very many of the readers of THE BAPTIST RECORD and others have heard from me on other occasions, viz: that the Baptists of Mississippi consist of two classes—first and second—that the great majority of the first-class are already subscribers of THE BAPTIST RECORD, and that the balance of the first-class will be subscribers at the earliest opportunity that presents itself—that the second-class have never been subscribers and never will be, and consequently have been very much in the dark as to the work in which intelligent Mississippi Baptists have been engaged during the past twenty years, and will thus continue in the dark.

5. I would announce that the BAPTIST RECORD will visit all families in the State and out of the State for the sum of \$1.50, and in some instances for less; and that no family in Mississippi, whether Baptist, Protestant or Catholic, could spend \$1.50 to a better advantage in the State.

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W. B. McCracken, Mod.

30 Southern Express Building, Memphis, Tenn.

# ATTENTION, ATTENTION!

Five Important Announcements.

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3. I would announce that, in my feeble efforts to augment the subscription list of THE BAPTIST RECORD since the Convention at Grenada, I have met with very gratifying success. I would not exaggerate, I am certain, should I say that in every instance where I have been requested to stop the paper during this time, I have added at least twenty-five new names to the list of subscribers. This should certainly be encouraging to all true lovers of Baptist principles and doctrines that are so ably presented and maintained in this, the very best paper in the world for Mississippi Baptists—principles and doctrines that are dear to all true Baptists wherever found on the face of the earth.

4. I would announce that very many of the readers of THE BAPTIST RECORD and others have heard from me on other occasions, viz: that the Baptists of Mississippi consist of two classes—first and second—that the great majority of the first-class are already subscribers of THE BAPTIST RECORD, and that the balance of the first-class will be subscribers at the earliest opportunity that presents itself—that the second-class have never been subscribers and never will be, and consequently have been very much in the dark as to the work in which intelligent Mississippi Baptists have been engaged during the past twenty years, and will thus continue in the dark.

5. I would announce that the BAPTIST RECORD will visit all families in the State and out of the State for the sum of \$1.50, and in some instances for less; and that no family in Mississippi, whether Baptist, Protestant or Catholic, could spend \$1.50 to a better advantage in the State.

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# PROGRAM

Of Pearl Leaf Sunday School Convention.

Fraternally.  
J. R. FARISH.  
A Good Meeting.

DEAR RECORD:—As I have not seen anything from this part of the kingdom, I thought I would tell you of our meeting which was held at Sardis, in Copiah county, in August. Bro. John P. Hembry is our pastor, and did all the preaching, beginning August 21, and continuing seven days. Verily "The Lord made bare His mighty arm," and as a result we received 70 baptisms, seventeen, and by letter, five. Since the meeting we have received for baptism, one, and by letter, two. The last one of the eighteen was baptized on last Sunday, Sept. 26.

The church has been greatly revived and strengthened. "For the grace of God that bringeth salvation to all men, hath appeared."

Yours in Christ,  
D. G. ASHLEY.

Bro. Carson's Thanks.

DEAR BROTHER:—Of W. B. Carson, for what you sent, accept the thanks. I did have ten cents. Each night I pray for you and many other friends.

DEAR RECORD:—Please insert the above, that the members of the Aberdeen Association may see that I performed the sweet service committed to my trust, of sending to dear father, Carson, our love's gift of \$10.00. I publish the receipt just as he sent it.

Dr. Carson's services, through a long life of unsullied devotion to Baptist doctrines and practices, and to the God and author of them, make him a worthy object of our loving charities. Other help is needed. He is spending his last days near Shuqualak, Miss.

Yours,  
E. R. CARSWELL.

MARRIED

At the residence of Mr. Robert L. Rourke, Amite county, Miss., Sept. 20, 1897, by Eld. Thomas Lonsdale, Mr. W. H. Caultfield and Miss Pearl R. Rourke.

At the pastor's home in Pontotoc, Miss., on Sept. 21, 1897, by Pastor R. A. Cooper, Mr. J. M. Rutledge and Miss Belle Gideon. The bride is the daughter of the lamented Eld. W. L. Gideon. May their union be blessed of God.

DEAR RECORD:—Upon consultation it has been decided to postpone the meeting of the Deer Creek Association until Friday before the third Sunday in November. Delegates are cordially invited to leave home as soon as to reach here on Thursday evening, so the work can begin promptly Friday morning.

Fraternally,  
R. A. COHRON,  
V. H. NELSON,  
JOHN JAMES,  
Committee.

Cleveland, Miss., Oct. 2, 1897.

Notice.

Owing to the prevailing excitement about yellow fever, and the rigid quarantine regulations, the meeting of the Mississippi Association is postponed until Friday before the second Sunday in November.

E. A. BATES, Mod.

Bates Mill, Miss., Sept. 27, '97.

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# Awarded

Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

DR.



# W. M. U. Department.

MISS MARY F. HACKETT, EDITOR

OCTOBER.

**FRONTIER MISSIONS.**—The Lord sent them \* \* before His face into every city and place, whither he himself would come. Statistics for Indian Territory, Oklahoma, Western Arkansas and Texas: Missionaries, 136; churches and stations, 1,038; baptisms, 2,172; Sunday Schools, 110; teachers and pupils, 2,997; tracts distributed, 127,255. Number of boxes, 342; value, \$18,927.28.

**STUDY TOPICS.**—Necessity of preaching Christ in the undeveloped sections of our land. The self-sacrificing labors of frontier missionaries. "One sower and another reaper." Hearts made glad by boxes sent under auspices of Woman's Missionary Union.

**WHOSE ARE THE ORPHANS?**

BY RATTIE HILL MARRY.

Sprung up a plant most rare:  
But twisted and dwarfed mid the weeds  
It had grown.  
For the sun shone hot and the winds  
Fierce had blown  
On its beauty, and wasted it there.  
But the king one day passed the wayside  
Will.  
And espied the withering flower.  
"It is not meet that a thing so mild  
And lovely should perish," he said, and  
smiled.  
"It shall bloom in the king's sacred  
bower."

And once there grew an evergreen vine.  
Untrained by the gardener's care.  
It matted its way lengthwise line upon line.  
It reached forth its branches and tendrils  
So fine.  
Till it caught half the flowers in its  
snare.

But the lord of the garden, came one day,  
And beheld the wardward vine.  
Displeased at the gardener, he answered  
him, "Nay,  
But tear up the wild vine and cast it away.  
The flowers it can breed are mine."

O why was this cancelled? The "wild" vine  
And trained by the gardener's skill,  
Could into an evergreen arbor be wrought.  
An arbor of fragrance and beauty oft  
sought.

By the master, and loved by him still.  
The garden of God is broad and fair,  
And many a gardener hath he.  
Some of the flowers are fragrant and rare,  
But also some are weeds for want of care.  
From you, perchance, or from me—  
Some of the flowers that were so bright  
Have crossed the way and withered away.  
Once they were tended by day and by night  
With the tenderest skill, with the gentlest  
might.

But their gardeners were called away.  
Then must we leave them there to die?  
To be blasted by storm and by heat?  
The Lord of the garden will come by and  
bye,  
To gather His flowers, and may question  
us why  
These are wasted that once were so  
sweet.

Ah! whose are the orphans? Must they go  
astray,  
Or perish in want, it may be?  
Go! took the fond mothers and fathers  
away.  
And, as He saw best, let the little ones  
stay.

To be cared for by you and by me.  
When the best Son of God came to dwell  
among men:  
And set us from captivity free.  
He taught us a lesson—how beautiful—  
"them."  
When He said, in a few words, pass human  
ken.  
"Let the little ones come unto me."

And down through the ages (his message  
has come—  
"Let the little ones come unto me."  
Good Shepherd, then help us to give them  
a home.  
Nor suffer one lamb on the mountains to  
roam.  
Help us to keep them for Thee.

**October Ladies' Home Journal.**

"Inside of a Hundred Homes,"  
the first of a succession of  
articles picturing interiors of the  
most artistically furnished  
houses in America, is one of the  
notable features of the October  
Ladies' Home Journal. Another

**The New Tenants of the White House** through photographs of the McKinley household. The pictures were made expressly for the magazine, and have never before been published. Lillian Bell's chat—bright and witty, it is needless to state of her preparations and departure for Europe, is also an interesting feature. It is the prelude to a series of letters Miss Bell will write to the Journal, giving her impressions of the Old World. In the same issue Mrs. Lyman Abbott begins a series of "Peaceful Valley" papers, in which she will portray the life of an ideal rural community.

**FOR THE SUNBEAMS.**

**DEAR SUNBEAMS.**—Did you know that you were supporting a missionary in China? You will see by the letter from Miss Annie Armstrong, our corresponding secretary, given below, that Bro. Stephen's support is in your hands. She also gives a letter from his wife, telling of their work in far off China. Now that you know he is your missionary I know you

us, with our mites and prayers, sustain these noble self-sacrificing workers. You must read both letters carefully, and then I would be glad if you would write me what you intend doing. Each one should take a part in this work.

**Yours in the work,  
MISS BOMAR HURT,  
Supt. Band Work.**

**MY DEAR MISS HURT.**—Yesterday I received a letter from Mrs. M. T. Stevens, of China. You will remember that during the time Rev. George Braxton Taylor (Cousin George) had charge of the Sunbeam work, Rev. Peyton Stevens was assigned to the Sunbeams as their special missionary. Thinking it might be helpful to you as a Band Superintendent in Mississippi to have the information which Mrs. Stevens gives in regard to her work in China, I have had the letter copied and now enclose same.

I suppose during the summer months the young people in your State have not been as active in their missionary efforts as when the weather is less trying, but I hope, now that the fall has come, they will commence to work with renewed energy, and that this year will be the best year for missions we have ever had. It is the tenth of the Woman's Missionary Union, and I do feel truly anxious that we may make it memorable by laying upon God's altar larger offerings than ever before. Oh, that the "willing offering" of our people would, as when the tabernacle was being built in the wilderness by the Children of Israel, be "more than enough for the service of the work." Did it ever occur to you that the people who had to be restrained from giving, on account of there being more than a sufficiency, were the ones that had so little that they could carry all their property in their marches through the wilderness? Does this not show, as these offerings were made in obedience to God's command, that we ought to ask every one, even the poorest, to contribute?

**CATARH CANNOT BE CURED**

with local applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is composed of the best tonic known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

**F. J. CENEY & Co., Props., Toledo, Ohio.**  
Sold by druggists, price 75c.

**Named An Idea**

received your kind letter some weeks since, and am sorry to have delayed so long to answer. Such letters are so encouraging to us—to know we are ever remembered by kind friends; thought of and prayed for by those who love missions. I thank you so much for these kind letters. We are now in Chefoo on a two month's vacation. We came down so tired and worn; now we are so rested. We want to return by the first of September for a fall of work. The work was never so encouraging as at present. There have been more calls than I could possibly fulfill. What a sweet privilege to tell a soul of a loving Savior. At our "Sunbeam church" I organized a W. M. U. Society with eight members. This has helped the Woman's Work at that station so much. In April we spent twelve days there working in all the surrounding villages. This is the work that is so near my heart—going from village to village telling these heathen women of Jesus. I had the privilege of talking to at least four hundred women and girls this spring.

**WE DO NOT NEED WORKERS.**—If God's people could only realize what an awful thing it is to let a soul perish without God, when they are so anxious to hear and so willing, surely the treasury would be full to overflowing. I have stopped in a village, and after ten minutes waiting, thirty or forty women would gather around my chair. It is very rare that I find one who has never heard. I will mention one case. At a village about one mile north of us, there was an old woman, a cripple, who interested me very much. I had been talking some twenty minutes or more, and was just leaving when she called out: "Wait, teacher, here comes an old woman." She came up, leaning on a bench for a crutch, and said: "They tell me you are talking about a true God. I want to hear, but I am very deaf." "Never mind, you shall hear." I used all the strength I had for ten or twenty minutes more. The dear old soul sat with mouth open, drinking in every word. I know there was much she did not understand, but she only understood, "Jesus will save you if you will only trust Him," that is enough. There is so much one could write, but this is getting very lengthy.

**My God abundantly bless the W. M. U. this coming year.** Sincerest Christian love to all friends of this body—W. M. U. Yours in Christian love,  
**MARY T. STEPHENS.**

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**PARKE'S HAIR BALM**

**Small-Minded Women.**

**They Fashion Their Own Crosses and Imagine That Providence Has Ordered Them.**

Writing on the subject of "Self Made Crosses" in the October Woman's Home Companion, Mary K. Baldwin says: "The woman with defective insight is sure to mistake values—to interchange the meanings of great and little, and to reverse the positions of means and ends. She fashions her own crosses, while imagining that providence has ordered them, and going about with an aggrieved expression, seems trying to appear resigned. And the effect is serious, at which the world would both laugh and weep. 'Littleness of the mental and spiritual organization, when congenital, must in a sense remain with one through life; but there are women who, having the inheritance to a degree, and accustomed through their early years to its influence, can, by changes of condition and under new mental control, gain a wider vision and learn to resign and discriminate accordingly. 'Sometimes a man, in choosing a wife, is deluded through his very largeness of nature, and mistakes littleness for a child-like womanliness. Then woe be to him if the one he has taken to his home and his heart turns out to be selfish and willful in her smallness, for she will not only manufacture crosses for herself, but will furnish him with a full supply for every occasion. 'The little mind is very rigid and has the faculty of putting insignificance into an obtrusive dress, so that after awhile she almost believes that it is what it seems. When a woman comes to this condition, her case is nigh to hopelessness, and the atmosphere of the place where she presides is stifling. She may be an economical, energetic, careful wife and mother, but life becomes a burden to all who are within the circle of her influence. Duty is not only to be faced by her, but to be made an instrument. The little home service that might be the right spirit, have been taken calmly and performed easily, has been whipped every energy into the task, and the greater the tyranny of the situation; the more the satisfaction she seems to receive from the performance of her duty. 'Even large-minded women may lose their sense of perfection when they are overworked and exhausted, physically and mentally, and refuse to take proper relaxation and rest. If only our home-keepers could see the importance of folding their hands for awhile each day, and allowing the cares to drop off from the consciousness for even a half hour, what a change there would be in the daily record of service! And if, while the hands and the brain were enjoying such relief, a purpose to lighten tasks and to stop manufacturing crosses could be born, what an outlook the narrow-minded woman would gain to broaden, sweeten and ennoble her offices and influence in the home!'

# MISSISSIPPI

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**OR ORGAN!**

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Our prices cannot be equalled. We have solved the problem of how to make a saving in buying.

This solution directly benefits you. We can save you money. We study how to please, and a cheerful welcome awaits you, whether you are old or new.

**THE GRESSETT Music House,**

2322 Front Street, MERIDIAN, MISS.

**Low Vacation Rates.**

The Queen & Crescent will sell excursion tickets at low rates to the Mountains and Seashore resorts every day from June 1 to Sept. 30 inclusive, with final limit Oct. 31, 1897. The Queen & Crescent Route offers to tourists this year the most perfect train service and appointments ever offered the Southern traveling public. Through Pullman Sleepers of the finest pattern. Apply to your nearest Queen & Crescent ticket agent for rates and full information.

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